

is honest, sincere and seeks to do his duty. But there are some poisons lurking in his soul that are deadly if not driven out. One in that condition can never enjoy strong, robust spiritual health.

Here are some of the symptoms of the poisoning. No pleasure in the worship of God, nor interest in prayer-meetings or Endeavor. And I can safely add, no hungering and thirsting for the bread and water of Life (God's Word), nor after righteousness. These are enough to leave one in a very sorry plight indeed. For of just the one Jesus said "Blessed" (Matt. 5:6). But many don't enjoy this blessedness tho.

My feelings and experiences were for a long time just like his are and I tried to preach the gospel too out of a feeling of duty. I had no feeling of the wretched power of sin, and yet practicing things that I knew to be sinful. In consequence of this deception of self, I could not seek and receive and enjoy the saving power of Christ.

But it matters little about our feelings. God's word will help us. "If we say we have no sin we deceive ourselves, and the truth is not in us." (1 John 1:8). If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:10) "All have sinned and come short of the glory of God." (Rom. 3:23) "The heart is deceitful above all things, and desperately sick; who can know it?" (Jer. 17:9, R. V.) Could even the existence of God be more clearly stated than the fact that we are sinners and that if the Lord should mark iniquity none could stand? (Ps. 130:3) But John says that those who do not know their sin are deceived. "Thou sayest . . . I have need of nothing; (no need of pardon nor divine aid, for not a poor sinner) and knowest not that thou art wretched and miserable (pitiable) and poor and blind and naked." (Rev. 3:17) Honest and sincere but awfully deceived.

Such thoughts and feelings are the result of the fact that the "Truth is not in us," and "His word is not in us." If one will but listen to the voice of God in his word he will very soon be convinced that he is a sinner. And if he makes any thing like an earnest attempt to do the will of God, he will soon discover that he is a very poor weak one too. For example he might try the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." (Mark 12:30.) And then when one gets any thing like a sight of God, all of his pride and self righteousness will be broken and like Isaiah will say "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5) Or like Job who thought himself full of arguments until he saw the Lord's greatness; then he exclaimed "I have heard of Thee by the hearing of the ear: but now mine eye

seeth Thee. And I abhor myself and repent in dust and ashes." (Job 42:5, 6.)

Not a sinner? And yet like the man who don't believe the record that God has left of his Son; me makes God a liar. (1 John 5:10; 1:10) But "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (1 John 1:9)

Glenford, O.

ARE WE DOING OUR DUTY?

LEAH K. SPRINKLE

Eleven years ago I decided that the Brethren church was the organization of God's people to which I must give myself. Altho it never was my privilege to listen to a series of doctrinal sermons, I am convinced thru the plainness of God's word with the light of the Spirit's teaching, that I made no mistake in going to Milledgeville to be baptized and received into her blessed fellowship. And today, I am more certain than ever that our church observes the ordinances as they were given by the apostles. Knowing this, it is my heart's desire to see the teaching and preaching with the signs following go on and on with increasing power thruout the world. But why is it that our workers—so few in number—are hampered and driven almost to distraction from the lack of something we can well supply? (I pray they are on their knees before God and with tears in their eyes pleading for an awakening in the church.) As individual members of the Brethren church are we thoroughly in earnest, "redeeming the time," working as hard and with as much self-denial as we *ought*? Do we give as much to the cause of Christ as we *should* give? The words "ought" and "should" mean a great deal to us in the thirteenth chapter of the gospel according to St. John, do they mean as much in his first epistle, third chapter, sixteenth verse; also 4:11, where he says "we *ought* to lay down our lives for the brethren" and "if God so loved us, we *ought* also to love one another." In Eph. 2:10, we read that "we are created in Jesus Christ unto good works, which God hath before ordained that we *should* walk in them." Does this not mean that in following Jesus we must serve each other for the spreading of the gospel and the upbuilding of His kingdom.

We must indeed be a poverty stricken people if we are really unable to support all the missionaries we now have and yet many more; or is it that we withhold our free-will offerings and in some instances even the Lord's tenth. In that case, are we not robbing God? Verily, we are. "Will a man rob God? Yet ye have robbed me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings. Ye are cursed with a curse: for ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open

you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10).

May we repent and let us do quickly, all we can, for we know not when He cometh. But in that fast approaching day, will He find us faithful and fruitful? "Behold, I come quickly and my reward is with me, to give every man according as his work shall be."

Sterling, Ill.

The Sunday School

LESSON FOR MAY 21

BY THE EDITOR

Christ Before the High Priest.—John 18:15-27

15 And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus, unto the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

Golden Text.—He came unto his own, and his own received him not. John 1:11.

Lesson Thought.—Following Jesus afar off leads into temptation.

Home Readings

Before the High Priest. John 18:15-27.

Peter's tears. Luke 22:54-62.

Before the council. Luke 22:63-71.

A challenge. John 8:42-47.

The sinless Savior. 1 Peter 2:17-25.

Warning to Peter. Matt. 26:31-35.

Prayer against temptation. Psalms 141.

Introduction

After the arrest of Jesus he was taken to Annas where he had a preliminary examination while the members of the Sanhedrin were being gathered together. Annas and Caiaphas may have lived in the same palace, into the court of which John and Peter were admitted. It was during this preliminary examination that occurred Peter's first de-